



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

phrase was shortened to "kit 'n' caboodle," which was probably the immediate ancestor of the above.

MOSEY. — To move along slowly. "To mosey along." Central Ohio. — *Fanny D. Bergen, Cambridge, Mass.*

PERNICKETY. — Fussy, particular. "She's awful pernickety." New England. — *F. D. Bergen.*

PUDGICKY. — Similar to preceding, but with a notion of being cross and fretful. — *Jane H. Newell, Cambridge, Mass.*

ROOM. — Used in the same sense as *keeping-room*. (See above.) "In the room." Ohio and New Brunswick. — *F. D. Bergen.*

SPON-IMAGE. Likeness. I have formerly heard employed as a familiar expression the phrase: "He's the very *spoon-image* of his father." — *F. J. Child, Cambridge, Mass.* *Spawn* is somewhat coarsely used in the same sense. — *F. D. Bergen.* *Spoon-image* is therefore *spawn-image*.

WUDGET. — A tangle, snarl. "What a *wudget* this is." New England.

DUST, HETCHEL, ETC. — Of the words mentioned in the last "Waste-Basket," *dust*, *hetchel*, *lolly-gag* (for *lallygag*), *skeezicks*, and *thank-ye-marm* are very common in Central New York, and the last three also in Eastern Pennsylvania. — *H. C. G. Brandt, Clinton, N. Y.*

A correspondent asks: "What is the origin of the following words, which are frequently heard in general use in certain parts of Eastern Pennsylvania?"

FAZE, or PHASE. — Used in the sense of "to overcome."

REE HORSE, or RHEA HORSE. — A frisky or unmanageable horse.

REDDING-COMB. — The ordinary comb for the hair. (This is a perfectly good old English word. To *red*, or *redd*, the hair is to comb it out. Halliwell, "Dict. of Archaic and Provincial Words;" Jamieson, "Etym. Dict. of the Scottish Language." *Red-kaim*, or *Reddin-kaim*, "is a wide-toothed comb for the hair." Jamieson. — *Ed.*)

FOLK-LORE SCRAP-BOOK.

IN the last number, attention was called to an article of Mrs. Harriet Maxwell Converse, printed in the "Buffalo Express," October 12, 1890, on the Green Corn Dance and the Great Feather Dance of the Seneca Indians. These dances were held in September, 1890, in the Cattaraugus Reservation, Newtown, N. Y. Mrs. Converse is, by adoption, a member of the Snipe Clan of the Seneca nation, and has a hereditary connection with the nation, her grandfather and her father having both been adopted as members of the Seneca nation, the first in 1792 and the second in 1804. The latter Mr. Maxwell was a friend of the famous Red Jacket, and had prepared a vocabulary of the Six Nations, which, unfortunately, was destroyed by fire. Mrs. Converse received, at the time of her adoption as the great granddaughter of Red Jacket, the name of Gă-yă-nis-hă-oh, signi-

fying, "The Bearer of the Law." This is a hereditary clan name of dignity, bestowed on both men and women, and is never assigned to any person until after the death of the former bearer of the name.

Among the festivals of the Iroquois Indians, one of the most important is the Ah-dake-wa-o, or Green Corn Festival, commonly called the Green Corn Dance. This dance continues for three days, and, though varied in proceedings, the ceremonies of each day terminate with a feast. Like all the religious ceremonies of the red man, "thanksgivings" predominate in this, the Ah-dake-wa-o. The "Great Feather Dance," included in this festival, is also religious, and, that guests from each nation may unite in the universal thanksgivings, and join in this dance, these festivals are never "called" the same day of the month on the separate reservations.

In the distribution of the various offices and duties pertaining to the ceremonies, the matrons, as well as the men, take share. They are denominated Ho-non-de-ont, or "Keepers of the Faith," and to their care is intrusted the "preparations" for the feast. As the festival-time draws near, these matrons are also appointed to visit the cornfields at sunrise every day, and bring to the council-house several ears of corn, there to be examined by one of the "head men," who decides, when it is in fit condition for eating, the date when the feast shall be called.

This year the "summons," or invitations, from the chiefs at the Cattaraugus Reservation were sent to those who were to be the active participants and guests from Tonawanda and Allegany reservations that, on September 10th, at sunrise, the introductory ceremony of the Ah-dake-wa-o would begin at the council-house on the Cattaraugus Reserve. This council-house, located one mile from Lawton Station on the Erie Railroad, and standing on a prominent elevation in the centre of an open space of eight acres of undulating grassy ground, was erected on the spot where the Seneca Indians, withdrawing from the Buffalo Reservation, felled the trees of the dense forest, and made the settlement they called "The New Town." This little Indian village, retaining its old name though having lost its significant "The," is now known as Newtown. The council-house, a one-storied wooden structure about eighty feet long and fifty feet wide, constructed in accordance with the cardinal points of the compass, — north, south, east, and west, — has two entrances, one at the northeastern end of the building, designed for the women, and the other at the opposite southwest end for the men only; and although the council-house has no inner division, the women always sit apart from the men during a council or a dance. At the east end of the building, within a brick chimney that juts out about four feet from the wall, yawns a huge fireplace, in which still remained the ashes of the last feast (in the old times these ashes were not removed save at the New Year festival); the long crane that hung within its smoke-begrimed depths suggested the swinging of the great kettles of the corn soup and succotash of the winter-time feasts. On the three sides of the chimney above the fire-place are projecting shelves, on which were deposited the various donations to the feast which had been presented by the "foreign" guests and friends. At the west end of the

building stands an old-fashioned iron stove, rusty and fireless during the summer time, but in which great logs can be thrust to the comfort of the participants in the winter festivals. On the south and west sides of the council-house, and extending lengthwise, are three rows of undivided seats, not unlike the pews in very old churches, arranged step-like, one above the other ; and for further accommodation ordinary wooden benches are provided in the east end of the house, that all may be seated during the ceremonies. In the centre of the room two benches were apportioned to the singers and musicians. One of these benches was well worn in deep ridges, the result of the vigorous strokes of the turtle-shell rattles in the hands of the musicians.

It is the custom for the Ho-non-di-ont, or men keepers of the faith, to build at sunrise, on the morning of the feast, the "first fire," and to place upon it tobacco and some ears of corn as a special offering to the Great Spirit, and, while the offering was burning, to ask his blessing, after which the fire is extinguished and a new one built in its place by the women who have charge of the public feast. Although the "summons" called for a convening of the people at sunrise, yet at eight o'clock the councillors had not assembled, which delay, however, was afterwards explained. The great variety of vehicles that had brought the guests to the festival were ranged around the outer edges of the grounds ; groups of young men playing ball ; young women and girls sauntering about, evidently intent in the "chat of pleasant conversation ;" old men with tottering steps, elderly women with pathetic gayety slowly making their way to the council-house ; matrons hurriedly busy preparing the soup and succotash boiling vigorously in large iron kettles suspended over the great logs that burned with a glow suggestive of comfort and warmth in the chill mist that veiled the far-away hills, — all added to the picturesqueness of a scene that was striking in its effectiveness.

It was not long before a general movement in the assemblage gave notice that the ceremonies were about to begin. The women slowly entered the building by the northeast door, the men passing in at the southwest entrance and arranging themselves with order in the seats ; the musicians, with their turtle-shell rattles, had already taken their places on the benches appropriated for them ; and when quiet prevailed, — and there is no congregation of people who remain so perfectly quiet as an assemblage of Indians at a religious "gathering," — the "head speaker" began the feast ceremonies with an invocation to the Great Spirit. The men, with uncovered heads, bent in reverent attention (Indians never kneel), and the women looked solemn and earnestly serious as the speaker, in low voice, rendered his prayer. After a pause, lifting his voice, he proceeded with the following address (I give the *literal* translation) : —

"My friends, we are here to worship the Great Spirit. As by our old custom we give the Great Spirit his dance, the Great Feather Dance. We must have it before noon. The Great Spirit sees to everything in the morning ; afterwards he rests. He gives us land and things to live on, so we must thank Him for his ground and for the things it brought forth. He gave us the thunder to wet the land, so we must thank the thunder.

We must thank Ga-ne-o-di-o [Handsome Lake, the prophet of the "new religion"] that we know he is in the happy land. It is the wish of the Great Spirit that we express our thanks in dances as well as prayer. The cousin clans are here from Tonawanda; we are thankful to the Great Spirit to have them here, and to greet them with the rattles and singing. We have appointed one of them to lead the dances."

During this speech the men remained with their heads uncovered. At its conclusion, and following a slight pause, a shout from outside the council-house gave notice that the "Great Feather" dancers were approaching.

The "Great Feather Dance," one of the most imposing dances of the Iroquois, is consecrated to the worship of the Great Spirit, and is performed by a carefully selected band of costumed dancers, every member of which being distinguished for his remarkable powers of endurance, suppleness, and gracefulness of carriage. As they drew near to the council-house the swaying crowd gave way, permitting the leader and his followers to pass through the west door, where, taking their places at the head of the room, they remained stationary a moment as the speaker introduced the leader to the people and proceeded, in a voice keyed to a high pitch, to offer the ceremonial "thanks," the dancers, meanwhile, walking around the room, keeping step to the slow beating of the rattles. Each "thanks" was followed by a moderately quick dance once around the room, and terminating at the halt into a slow walk, which was continued during the recital of each "thanks" until all were rendered.

THE THANKSGIVINGS.

We who are here present thank the Great Spirit that we are here to praise Him.

We thank Him that He has created men and women, and ordered that these beings shall always be living to multiply the earth.

We thank Him for making the earth and giving these beings its products to live on.

We thank Him for the water that comes out of the earth and runs for our lands.

We thank Him for all the animals on the earth.

We thank Him for certain timbers that grow and have fluids coming from them [referring to the maple] for us all.

We thank Him for the branches of the trees that grow shadows for our shelter.

We thank Him for the beings that come from the west, the thunder and lightning that water the earth.

We thank Him for the light which we call our oldest brother, the sun that works for our good.

We thank Him for all the fruits that grow on the trees and vines.

We thank Him for his goodness in making the forests, and thank all its trees.

We thank Him for the darkness that gives us rest, and for the kind Being of the darkness that gives us light, the moon.

We thank Him for the bright spots in the skies that give us signs, the stars.

We give Him thanks for our supporters, who have charge of our harvests. [In the mythology of the Iroquois Indians there is a most beautiful conception of these "Our Supporters." They are three sisters of great beauty, who delight to dwell in the companionship of each other as the spiritual guardians of the corn, the beans, and the squash. These vegetables, the staple food of the red man, are supposed to be in the special care of the Great Spirit, who, in the growing season, sends these "supporters" to abide in the fields and protect them from the ravages of blight or frost. These guardians are clothed in the leaves of their respective plants, and, though invisible, are faithful and vigilant.]

We give thanks that the voice of the Great Spirit can still be heard through the words of Ga-ne-o-di-o (by his religion).

We thank the Great Spirit that we have the privilege of this pleasant occasion. [Vigorous dancing followed this, all shouting in gladness, in which the speaker joined.]

We give thanks for the persons who can sing the Great Spirit's music, and hope they will be privileged to continue in his faith.

We thank the Great Spirit for all the persons who perform the ceremonies on this occasion.

With this the thanksgiving ended. There is an Iroquois harvest festival in which is included thanksgivings for all the harvest, when each grain and fruit-producing tree, vine, or bush is separately recognized.

The speaker then ordered the dance to begin, and the dancers, who in single file had walked slowly around the room during the recital, save at the interludes of the "thanks," began a movement of a more animated character.

In all its features and characteristics the Feather Dance is quite unlike the War Dance. In its performance the dancer remains erect, not assuming those warlike attitudes of rage or vengeance which so plainly distinguish the two dances. All the movements of the Feather Dance are of a graceful character, its undulating and gentle motions designed to be expressive of pleasure, gladness, and mildness. Each foot is alternately raised from two to eight inches from the floor, and the heel brought down with great force in rhythm to the beat of the rattles. At times there was an indescribable syncopated movement of wondrous quickness, one heel being brought down three times before it alternated with the other, the musicians beating the rattles three times in a second, every muscle of the dancer strung to its highest tension, the concussion of the foot-stroke on the floor shaking the legging bells; the lithesome, sinuous twistings and bendings of the body momentarily accelerated by the dancers' shouts of rivalry mingled with the plaudits and encouraging cries of the excited spectators, as they filed swiftly round and round the council-house, were thrilling to a degree of intense-ness! The dancers accompanied themselves by joining the singers in a weird syllabic chant consisting of but two notes — a minor third — which

was strongly accented as they sang the *Ha-ho — Ha-ho — Ha-ho*; then with quicker time all joined in the refrain, *Way-ha-ah, Way-ha-ha, Way-ha-ah*, and terminating in the strong guttural shout, *Ha-i, ha-i*, as the dancers bowed their heads in accent.

In this dance there were fifty men in costume, for whom, at the "rest" intervals, a refreshing drink, made from the juice of the wild blackberry, added to sweetened water, was provided. In the slower movements many of the women, at the exhortation of the speaker urging all to unite in the Great Spirit's dance, joined the dancers at the foot of the column, finally forming an inside circle.

At noon the costumed dancers went to their homes, returning again in ordinary citizen's dress. During their absence an opportunity was offered to any person who might desire to have children named, or names changed. A child three months old was "presented" for a name, the babe having been the realization of a dream. Before its birth its "grandfather" had dreamed that a boy would be born who would be a great hunter, and as the older Indians have strong faith in dreams, this child was particularly mentioned as a proof of the infallibility of the dreamer. The name given was "The Swift Runner."

The speaker of the day then made a short address, inviting all to partake of the feast. This was the signal for the young men, who then came in, bearing two great kettles, of the capacity of eight gallons each, and containing, one the beef soup, and the other the succotash. One of the Honon-di-ont, in a prolonged exclamation, said grace, in which he was joined by a swelling chorus from the multitude in acknowledgment of their gratitude to the Great Giver of the feast. As the red men do not sit down together at a common repast, except at religious councils of unusual interest, the succotash and soup were distributed in vessels brought by the women for the purpose, and all the guests carried equal portions to their respective homes, there to be enjoyed at their own fireside.

It was near sunset when the feast was over, and the people slowly dispersed, making way to their homes, a few, however, remaining for the social dances not included in the religious feast. Previous to their departure a faith-keeper announced that, according to the ancient ways, the feast games between the rival clans would be played on the next day. He also cautioned them that they "must not be dejected if they lost, as they had heard by the Great Spirit that what they lost on earth would be returned to them in heaven. If they won they must not boast, nor hurt the feelings of their opponents, but assume their victory with dignified silence."

The second day opened with the Gus-ka-eh, the peachstone or Indian dice game. This was played in a dish a foot in diameter, and four articles were contributed as a donation to a "pool." A good deal of excitement prevailed during the betting, which was a privilege extended to any of the members of the contending clans. The Wolf, the Bear, Beaver, and Turtle clans played against the Deer, Snipe, Heron, and Hawk. The game was won by the latter clans. There were no other events of particular interest that day. It was expected that the game would continue all day (the

festival cannot go on until this game is finished, and it sometimes lasts two or three days), but on this occasion it proved of short duration. At the end of the contest a feast was offered, as on the previous day, and there were more social dances in the evening to "entertain the visiting guests from Tonawanda and Allegany."

The third day was "Women's Day," — the women opening the ceremonies with a dance, for which there were special singers, and songs accompanied by a small drum and rattles made of horns, about four inches in length, and not unmusical in effect. The women dance entirely unlike the men. They move sideways, raising themselves alternately upon each foot, from heel to toe, and then bringing down the heel upon the floor at each beat of the rattle and drum, and keeping pace with the slowly increasing column that moved around the council-house with a quiet and not ungraceful movement. After some urging by the faith-keeper, two thirds of the women present joined in the circle, also many young girls, and children from four years upwards.

There was no pairing or taking of partners in any of the dances, as each individual danced alone. Following this "women's" dance came another, in which both men and women joined, called the "Thank Dance for the Crops." After that another women's dance, the "Shuffling Dance," followed by the men's dance, "Shaking of the Rattle." For each of these dances there were different steps and songs. Next came the "Snake Dance," beginning with four men clasping hands, the leader shaking a rattle and singing; others, including the women and children, gradually joining the dance line until there was not room enough in the council-house for the circle within circle of dancers. This dance, which includes in its movements the "hunting" for the snake, and represents the action of its body in swift gliding and in the convulsions of death, lasted about three quarters of an hour.

There had been a misty rainfall all the day, but as the dancers were exulting in enthusiasm the sun separated the clouds, and, as an Indian expressed it, "looked in" upon them through the west window, filling the room with its cheery glowing. The nodding plumes, the tinkling bells, the noisy rattles, the beats of the high-strung drums, the shuffling feet and weird cries of the dancers, and the approving shouts of the spectators, all added to the spell of a strangeness that seemed to invest the quaint old council-house with the supernaturalness of a dream!

As the sun neared its setting the dancers stopped in a quiet order, and the "speaker of the day" bade farewell to the clans, "active officers," and guests, wishing them a safe journey homeward under the guidance of the Great Spirit; and admonishing them all to lead good lives for another year, and hoping they might be privileged to meet again to thank the Great Spirit for his goodness, he dismissed the "gathering," and, after invoking the blessing of the Great Spirit, declared the Green Corn Festival of 1890 ended.

A final and bountiful feast was then served, after which the people peacefully separated, and in an orderly way departed for their homes.

There were between 500 and 600 Indians present, and during the ceremonies of the three days there was no irreverence, vulgarity, nor any unseemly conduct.

[In regard to the present worship of the Six Nations, the reader may refer to the remarks of Dr. W. M. Beauchamp, "Iroquois Notes," p. 39, above.]

NOTES AND QUERIES.

MEMBERSHIP OF THE SOCIETY. — The membership of this society, like that of most others, is extended, not by the natural force of circumstances so much as by personal interest. Experience shows that there are many persons who take a warm interest in one or another branch of the ground covered by the society, but it is necessary that some member should bring the matter to their notice. With a view of explaining the requirements and advantages of the society, a new circular has been prepared, which will be sent to any member for the purpose of distribution. With a little effort it would be easy to double the present membership.

PAPER OF PROFESSOR MASON. — At the request of the writer, now the President of the American Folk-Lore Society, this paper, which should have appeared as the first article of the present number, according to announcement made in the circular mentioned, is reserved until the following number, the engagements of the author not permitting its preparation for the press at an earlier period. Circumstances have also rendered necessary some additional variations from the table of contents as announced in the circular. Papers presented at the annual meeting, and mentioned in the report of Proceedings as to be printed, either wholly or by abstract, and which do not appear in this number, will be included in No. XIII., which is expected to be ready at the beginning of May.

MARRIAGE PROHIBITIONS ON THE FATHER'S SIDE AMONG NAVAJOS. — In my article on "The Gentile System of the Navajo Indians," in the "Journal of American Folk-Lore," vol. iii. No. ix. p. 110, I make the following remark: "Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question."

Since writing the above interrogatory, I have returned to the Navajo country, and have given special attention to finding a reply to it. I have learned from a number of Indians their gentile affiliations on both paternal and maternal sides, and have then asked them carefully whom they might and whom they might not marry among the various gentes and phratries of the tribe. As a result of these inquiries I have found that the forbidden degrees of kindred are just the same in the father's as in the mother's line. No man or woman may marry into his (or her) father's gens, nor into the phratry or sub-phratry with which his father's gens has special affiliation. They believe that the most fearful calamities would befall them